

7.9
New Perspectives in
FAITH AND FREEDOM



**CONCERNING
"DR. ZHIVAGO"**

**FROM ASYLUM
To
POWER HOUSE**

The Spirit of Liberty



I AM THE SPIRIT OF LIBERTY

With me, life has purpose and meaning.

Infinite variety is mine, and Paradise beckons those who love me and know me.

Embrace me—and the commonplace becomes high adventure; the infinite becomes real.

Turn your back upon me, and you are doomed to conformity and monotony.

I AM THE SPIRIT OF LIBERTY

When you look into my eyes, you must forsake all others.

With me there is solitude and grandeur. I cannot abide fear and the fearful, and the huddling together of masses.

Throughout all recorded time, I have stood with the brave.

Those who have known my smile have dared the impossible.

I AM THE SPIRIT OF LIBERTY

If you live with me, you will achieve gloriously;

I do not promise success. But with me, even a failure is magnificent.

The irresponsible and the thoughtless cannot find me.

I am always alone. But I am never lonely.

If you aspire to my radiance, you will experience the joy of initiating, you will know the unalloyed thrill of creation.

I AM THE SPIRIT OF LIBERTY

I am with you all the way—or I am not with you.

You must be loyal to me with all that you have and are.

Join me and we are both indivisible.

You must give your ear only to my voice.

The siren songs of security and benefits at the expense of others are alien to me.

You must give no heed to those who promise regulations and controls, all in the name of happiness and peace.

There are other and easier paths to follow than the one you must travel if you come with me.

But if you abandon me—you and generations to come will drift into oblivion and death.

Sometimes the snow and ice of apathy and indifference cover me.

Yet you must know that so long as life endures, a spark of me can be fanned into a flame.

I AM THE SPIRIT OF LIBERTY!

ROBERT LEFEVRE
The Freedom School
Colorado Springs, Colo.

Concerning "Dr. Zhivago"

James C. Ingebretsen
and Dr. Harry R. Butman



Beginning on the next page is a sensitive and significant review of the Nobel prize-winning *Dr. Zhivago* written by the Russian author, Boris Pasternak. The book has evoked critical response, favorable and otherwise, from both sides of the Iron Curtain. Among some anticommunists, we are aware of highly unfavorable reactions. There are those who feel that the book could never have been smuggled out of Russia, or received the Nobel Prize and the laudits of certain left-wing reviewers, unless it were being covertly pushed by the Kremlin. After studying the book with care, I can only conclude that if Mr. Khrushchev is promoting the book, he will, thank God, live to regret it!

I am not competent to judge the novel as literature; Dr. Butman's review has done that. But as a voice crying in the wilderness, it is moving drama, superbly epitomized in these lines from Pasternak's subsequent poem of dedication:

"I am lost like a beast in an enclosure;
Somewhere are people, freedom and light;
Behind me is the noise of pursuit
And there is no way out."

And how have Americans responded? A few intellectuals, writers, and artists have responded from the heart to the spiritual courage and intensity of Paster-

nak's cry for help, but most of our near-socialist "liberals" have paid little more than lip-service to the enormous restatements of Christian challenge planted "like buried explosives" throughout the book. Such oversight is to be expected where lack of spiritual rootage has produced life perspectives so uncomfortably similar to those of Karl Marx.

But what of those who claim to be in the vanguard of Christian vision? There is this, for example, from *The Christian Century*, the well-known liberal journal, putting emphasis upon the Russian pressures to cause Pasternak to renounce the Nobel Prize: "... No country with a grain of sense would have labored so hard or so loudly to prove the absolute correctness of the novelist's criticism as Russians are falling all over themselves to do right now. . . . So Russia again inhabits the worst picture anybody could have had of her. . . . As in Hungary, 1956, the threat presented whenever sensitivity and thought articulate themselves can only be smashed, as ruthlessly as necessary. . . . The world notes it all again, and more shuddering friends of Russia shake off the loyalty."

Pasternak's Cry and Cleveland

As far as it goes, this is encouraging. But these comments take on striking significance in having ap-

peared just the week before the Cleveland meetings of the World Study Commission on November 17-21, 1958, to which officially appointed representatives of Protestant and Orthodox churches were called by the National Council of Churches, and whose proceedings, and recommendations for recognition of Red China and her admission to the U.N., were subsequently reported at length, and favorably, by this same *Christian Century*!

These pronouncements by the Cleveland Conference have been under such vigorous attack from other responsible leaders, both secular and religious, that further comment from us would seem superfluous. But we cannot help observing how sadly the Cleveland statement, and those who have refused to renounce it, have ignored the cry of Boris Pasternak and of the millions more who are lost behind the Iron Curtain "like beasts in an enclosure."

The Tragic Irony

There may be theoretical differences between Chinese and Russian communism that elude us, but, as we see it, the violent and soul-shattering crimes of communism have always been the same wherever it has achieved full political power—

and can never be otherwise. Materialistic, collectivistic, deterministic, and totalitarian, it can thrive only as the dignity of the individual and the spiritual aspirations of man are destroyed. As Dr. Butman observes in his review, "the individuals who bore the brunt of collectivism . . . disintegrated and died." It is this, so graphically revealed by the book and by the Communist treatment of its author, that is implicitly endorsed by the religious leaders in Cleveland who urged recognition of Red China!

Here, then, is the real irony of Pasternak's novel and the Cleveland pronouncements: that at the moment when signs of spiritual ferment make a dramatic appearance in a book which can but be hailed with hope, spiritual leaders in America crush it to earth by lending aid and comfort to the godless regime against which the book is a protest! The Cleveland Conference was concerned for peace, as all of us must be; but peace sought at a level that denies every spiritual value which makes peace worth having can but render the verdict: we are being betrayed into moral and spiritual darkness by those from whom we should have light.

THE REVIEW

DR. ZHIVAGO, by Boris Pasternak (*Pantheon*, 559 pp. \$6.00), reviewed by Harry R. Butman, D.D., minister of The Congregational Church of the Messiah, Los Angeles.

About two years ago Boris Pasternak, a poet, sent a novel to the Italian ex-Communist and publisher Feltrinelli, and with it, rumor says, a warning to ignore any future requests for the return

f the manuscript to Russia. This book, *Dr. Zhivago*, has exploded like a literary cobalt bomb, and the damage to Communist prestige has been shattering. The refusal of Soviet authorities to let Pasternak accept the Nobel Prize for Literature (although Russian scientists were permitted to receive honors) has been nothing less than an intellectual international scandal. Who is the man? What is the nature of this powerful book?

Boris Pasternak is a non-Communist citizen of Soviet Russia; a man of courage, literary genius, and spiritual insight. He has observed the collectivist experiment from the inside and for a long time, and his book is a refutation, both implicit and graphically explicit, of the Marxian dogma of dialectic materialism. One approaches the volume with a skepticism born of over-much publicity; one reads it with growing excitement. Written in any land the book would be a moving tribute to the worth and dignity of the individual; that it should come out of Russia, the land of the party line, brain washing, and collectivism, is nothing short of a miracle. Basically, *Dr. Zhivago* is a revolt against materialism and a passionate affirmation of spiritual values.

The reader may find the book hard sledding. He will at first face that *bete noire* of Russian novels, the long list of whimsically varied proper names. The author has a confusing habit of writing extended sections of conversation without naming the speaker, so that one is not always certain who is talking. The opening scenes are jerky, spasmodic, and it is not until

the second reading that one realizes that the seemingly random items are, in fact, colorful bits of a mosaic made with much skill. Casually the characters touch, part, meet again and move into intimacy with the artfulness of life itself. At first the persons are mere puppets, overwhelmed by the vast and lurid backdrop of a culture dying in violence. Gradually, however, the characters begin to dominate the stage; their motives and their vicissitudes capture the reader's interest, and he puts down the book remembering people, not politics.

Pasternak paints both the mural and the miniature with equal skill. The section, "Train to the Urals," which tells of the flight of refugees from the turbulent city of Moscow to the transient security of the provincial towns, is a vivid panorama. Tania's tale is a murky vignette of a sub-teen girl caught in a nightmare web of murder, madness, and horror. The love stories, told with tenderness and perception, have no pornographic or scatological realism. Pasternak writes with the sweep of a major novelist and the delicate precision of a lyric poet.

Russian Religious Roots

This book has roots in the spiritual soil of Russia. Initially it seems astonishing that such a book should come out of Russia, but reflection shows that the emergence of such a work was well-nigh inevitable. Marcus Bach, in his *God and the Soviets*, has commented upon the continuing influence in atheistic Russia of such "saints" as Dostoevsky, Tolstoy, and Berdyaev. To my thinking, Pasternak is more like Dostoevsky than Tolstoy; *Dr.*

Zhivago has something of the deep brooding mysticism of *Crime and Punishment* and *The Brothers Karamazov*. The influence of the Russian theologian Nikolai Berdyaev, particularly his doctrine of man as a being of dignity, freedom, and immortality, underlies some of Pasternak's most important passages.

But I find the pages of *Dr. Zhivago* more strongly tinged by the philosophy of Dmitri Merejowski than that of any other Russian writer. Some thirty years ago Merejowski's massive trilogy, *Christ and Antichrist*, had a great and deserved popularity. The theme of this trilogy, says Bernard Guerny, is "the eternal struggle between Man the God and Men the Lice," which is perhaps an overdramatic way of describing the conflict between the individual and the group. In any event, *Dr. Zhivago* is not an isolated literary phenomenon; the novel stands in an old and powerful tradition.

The Lost Individual

The modern political implications of the work are biting. There is an absolute lack of adulation of Soviet leaders; the epilogue damns the collective experiment with faint praise, and says that only "the portents of freedom" are present. Pasternak does not draw crude morals; a hasty reading will miss the subtle indictment of the Revolution, but a closer study will reveal the witless brutality, the limitless bloodshed, cruelty, and starvation, the meaningless pain of innumerable innocents who fruitlessly perish as the result of doctrinaire ukases. In all his forty troubled years Dr. Zhiv-

ago has but two periods of peace: the first, a year at the farm in Varykino; the second, thirteen short days of snatched delight at the same farm as a prelude to parting and tragedy. There can be no individual happiness when a whole nation is uprooted.

The book's sad central paradox is the discrepancy between the honor given to the idea of individuality and the evil visited upon actual individuals. Dr. Zhivago says (p. 122), "In that new way of living and new form of society, which is born of the heart and which is called the kingdom of heaven, there are no nations, there are only individuals. . . . Christianity [is] the mystery of the individual." In one intense passage Lara, Dr. Zhivago's love, is speaking of the breakdown of society. She says (p. 140), "The main misfortune, the root of all the evil to come, was the loss of confidence in one's own opinion. People imagined that it was out of date to follow their own moral sense, that they must all sing in chorus, and live by other people's notions, notions that were being crammed down everybody's throat."

But what happened to the individuals who bore the brunt of collectivism? They disintegrated and died. With superb irony Pasternak tells how Dr. Zhivago, after buying the paper that announced the establishment of Soviet power and the dictatorship of the proletariat, stops on the way home, furtively steals a beam of wood—his first theft—and by its warmth in the stove reads the announcement, and hails the moral nobility of the state's action. Slowly the doctor—

man of insight, sympathy, humanity—crumples under the endless strains and becomes a seedy wretch, loveless and uncreative, self-exiled from his friends.

Lara Guishar is a strong woman, beautiful, feminine, wise, with friends in high places, yet the book properly ends with this sentence: "She vanished without a trace and probably died somewhere, forgotten as a nameless number on a list that afterwards got mislaid, in one of the innumerable mixed or women's concentration camps in the north."

Strelnikov, Lara's husband, is a man of force, intelligence, ambition, yet he cannot save himself. He dies of a suicidal shot, his head in a snowdrift, the drops of blood from his temple mixing with the snow to form frozen red berries. The best individuals, the sensitive, the sweet, and the strong alike, break and perish under the intolerable pressures of collectivism.

Religious Implications

Clergymen will find the religious motif in *Dr. Zhivago* of much interest. It is a strong testimony to the soul's hunger for God that after years of atheistic education and legislation, faith, and particularly the Christian faith, should boom so large in Pasternak's thinking. The high place given Christ is an amazing tribute to the universal and persistent appeal of the Galilean. Here are some random sentences: "History as we know it began with Christ, and . . . Christ's gospel is its foundation . . . It was not until after the coming of Christ that time and man could breathe freely." "I think one should be

loyal to immortality, which is another word for life, a stronger word for it. One must be true to immortality—true to Christ!"

The book begins and ends with religion. A hymn is sung in the first ten syllables, and the last page pictures a woman kneeling in prayer at a funeral. In the middle of the book another woman, Sima Tuntseva, preaches a lay sermon of beauty and depth on the miraculous nature of Christ's birth. I predict that *Dr. Zhivago* will be much quoted in Protestant pulpits in years to come.

Meaning for Libertarians

Of what worth is the book to the libertarian? I make three brief comments. *Dr. Zhivago* is an unforgettable literary illustration of the basic premise of Spiritual Mobilization, that man as a child of God has certain unalienable rights. In the Russia of this novel the state did strip man of these rights—and he ceased to be man. The devout American may well put down this book with gratitude that his nation was "conceived in liberty," and that the men who endured the snows of Valley Forge had a faith in God that was lacking in the men who trod the snows of Moscow and Siberia.

In the tacit admission that the collectivist experiment has failed in the land where it was tried in the grand manner, there is an indication of the turning of the intellectual and social tide which has flowed so powerfully in the direction of the group for the past fifty years. *Dr. Zhivago* is a modern statement of the episode in Isaiah: "Watchman, what of the night?"

The watchman said, The morning cometh."

The book is a declaration that spiritual values are supreme. Out of the materialistic darkness of Communist Russia has come a message of prophetic insight. After his forced refusal of the Nobel Prize, Pasternak was interviewed by Swedish correspondent Nils

Nilsson. In that interview the great Russian spoke words which are anathema to rulers whose nation is built on atheistic materialism, words which may well apply to his masterwork: "It means a departure from the materialistic view of the nineteenth century. It means a reawakening of the spiritual world, of our inner life—of religion."

Permit Us To Announce

Freedom Awards

The "Words to Grow on" calendar published each year by Spiritual Mobilization, and a sermon, "The Two Frontiers," delivered by the editor of *Faith and Freedom* while still pastor of his church in Princeton, Indiana, have received further Freedoms Foundation awards. This brings to 25 the Freedoms Foundation awards received in recent years by Spiritual Mobilization and members of its staff—the largest number, so far as we are aware, of any organization in America.

About the Calendar

Becoming increasingly recognized on its unique merits, the "Words to Grow on" calendar for 1960 will be published again in the fall. Now is the time for interested readers of *Faith and Freedom* to make inquiries. A sample 1959 calendar will be sent on request.

Concerning Gerald Heard

In reply to a number of inquiries, we are pleased to say that, while Gerald Heard is no longer writing for *Faith and Freedom*, Campbell House is publishing a separate magazine, *Growing Edge*, edited by Mr. Heard. For a free copy of the current issue, write to The Wayfarers, P.O. Box 877, San Jacinto, California.

Wayfarer Conferences

The same issue of *Growing Edge* contains announcements of several Wayfarer Conferences being conducted by Mr. Heard throughout April and May in several midwestern and eastern colleges and universities. Check the locations and dates in his magazine with a view to attending.

Seminars and Work Camps

A series of seminars dealing with the basic themes of Spiritual Mobilization is now being conducted at Campbell House. It is expected that in another year these can be extended to week-end conferences in other parts of the country.

Meanwhile, we are announcing a four-week work camp from July 18 to August 15 at Campbell House for college age young men and women. These will feature opportunities for work projects on our own grounds and in nearby communities, including an Indian Reservation, and study groups under the leadership of Gerald Heard, James C. Ingebretsen, Dr. Harry Butman, Dr. William Parker, the Rev. Edward Greenfield, and others. College-age young people (including graduate students) should write at once to Campbell House for further details.

From Asylum To Powerhouse

Jan J. Erteszek



The significance of this stirring challenge to clergymen and laymen is not entirely in what it says, but in its coming from a committed layman who practices what he says as a successful businessman.

Mr. Erteszek speaks with the unique authority and experience of a man who fled the Communist regime in his native Poland and with integrity and intelligence made his way under the American free enterprise system. He is a thoughtful, dedicated member of the Board of Directors for Spiritual Mobilization.

Not long ago, in London, I sat luncheon with a British businessman. We were discussing the remarkable British economic recovery and her technological progress. He was proud of it and quite optimistic about the future; and yet, I could sense under all this enthusiasm a deep-seated uneasiness and awareness that economic progress and a better standard of living were no answers to all the problems.

In the course of our discussion, we touched upon the role of the church in modern life, and my British friend was quite outspoken. Himself religious, he nevertheless stated that the church did not come to grips with the practical problems of modern man, and, therefore, the average man is estranged from her.

The European Emptiness

A few days earlier, I had been sipping coffee with an Italian lawyer in Rome. I was pointing out the splendor of the churches in Rome, and asked if the church had a deep influence on the daily lives of the Italian people. I was sur-

prised at his reply: "You know, we Italians are becoming increasingly a-religious. Look at our Communist Party; it is the largest in the world outside of the Soviet Union. The church, of course, has great political influence, but its ability to motivate the daily actions and decisions of the average Italian is definitely on the decrease."

A similar comment was made by a Swiss businessman whose plant is located in the vicinity of Zurich. He was showing me through the small, ancient city of Arrau, and as we came across the Protestant Church, I asked him about the influence of the church in Switzerland. In his opinion: none to speak of.

More recently, I was talking with a Danish writer in Copenhagen. He was telling me that the high standard of living in Scandinavia does not seem to solve the problems that perplex modern men. He pointed out the great number of mental illnesses and the rate of suicide in Scandinavia, both of which are on the increase, despite the high standard of living.

It is perplexing to see in Europe, on one hand, a great economic dynamism and, on the other, a fear of tomorrow, fear of atomic destruction, and an underlying emptiness. Most of the men with whom I talked agreed that the answers to this emptiness are of a spiritual nature but that the church has failed to come to grips with the problems of contemporary men and, thus, has failed to provide the answers.

Also in America

I realize that what I witnessed in Europe was not unlike the process which is going on in our own country. Our churches are increasing in membership and material well-being at an unprecedented rate. Religion has become popular. But, almost in inverse proportion to its popularity, it is losing its central place of commitment in the lives of the people.

To anyone familiar with the events of recent years it should be obvious that in the ideological and political struggle of the past century the Christian world has suffered staggering losses. In the few years since the end of World War II, we have lost to the godless camp almost one billion human beings and nearly one-third of our globe. Nor has this process come to an end. In Asia, in the Near East, in the dark continent of Africa, and even on our own doorstep—in South and Central America—forces are on the move which could spell the end of the Christian civilization!

The Boats We Missed

Why is it that we have been suf-

fering such losses? At the end of the Second World War, certainly we had a tremendous superiority in military power, in industrial might and organizational know-how, in sheer numbers of human beings whom we could influence, and in scientific achievement. We also had, and still have, the superior ideology.

We lost because we were out-committed. Having only a lukewarm commitment, we lost our sense of destiny and our will to win!

Born and brought up in Poland, I had the opportunity to watch some of these struggles in the places where they were occurring. I know that, in most cases, man for man we were out-worked, out-thought, out-imagined, and, I am sorry to say, frequently out-died.

If the tide is to turn, it must start with our out-committing those who, by their own admission, are determined to destroy the Western world. In the present struggles, which are substantially of a spiritual nature, only a Committed Church can be the powerhouse to generate a personal commitment commensurate with the demands of the hour. I am convinced that only the Christian Church has the answers, but it must be a Committed Church if the drift into chaos and collectivism is to be stopped.

The Christian Imperatives

What is a Committed Church? I envisage it as a fellowship of believers which accepts the following premises on faith and thoughtful examination.

First, that the basic teachings of

Christ are universal in terms of time, space, and every situation of life. That they are, in their universal truth, as significant in London or Berlin or Moscow or Paris or Peking as they are to any assembly in America.

Second, that they are, in this essential, just as pertinent to our interdependent and complex society of today as they were to the first-century world.

Third, that they are applicable to the totality of our problems—in business, home, public life, and international relations.

Furthermore, that those who practice the Christian precepts in their daily lives are blessed themselves while, at the same time, they bring blessings to their society.

And, finally, that one of the fundamental precepts of all varieties of faith derived from the Judeo-Christian heritage is the dignity of the individual.

Proceeding from these premises, the Committed Church, to be an effective factor in the lives of her members and in the life of the community at large, must come to grips with the following tasks on four ascending levels.

I. The Task of Involving Men in Her Message for Today and in Her Activity

The level of involvement is the lowest level of religious activity and interest. Its objective is to get the ear of the unchurched and those only nominally belonging to churches. In addition to the Sunday service, the church presently approaches this task through charitable, social, and educational activities, a day of school counselling

service, sewing circles, etc.

There are tremendous opportunities in the philosophical, intellectual, and ideological aspects of this introductory level, for men everywhere are searching. They realize that technological progress is not enough, that the gadgets of modern convenience will in themselves bring no happiness. God speaks to modern men in particular through their intelligence and understanding, and as Gerald Heard has said, "We must know our case."

One of the most perplexing problems to modern man, and the one which alienated many from the church, is the supposed conflict between faith and science. Yet, such a conflict does not really exist. The godless camp was able to alienate many from the church by constantly pointing out that religious faith is superstition to the man of the scientific age.

Now, however, the position is reversed. The increasing proof that there is no conflict between our religious beliefs and what we know of our physical world makes the godless camp mortally vulnerable in their intellectual and philosophical foundations. They have no case to stand on. One of the tasks of the church must be to help develop skillful men to present our own case.

Our most effective agent of involvement, however, is the committed layman, for he moves in places inaccessible to clergymen. He, above all, can bring to bear the influence that generates from personal witness. As he goes about his daily activities in the modern workshops, factories, stores, in arts, and in the professions, his

understanding of the dignity of the individual will bear tremendous fruit.

I know from personal experience that the workshop can be the most promising place of conversion, in the largest sense of the word. Unfortunately, the modern layman is, by and large, religiously illiterate. It is the task of the church to make him religiously literate.

II. But It Must Become Skillful in Building a Lasting Conviction in Its Members

We will lose the involved man, unless he becomes convinced that Christ's rule of love really works, that it will enrich him in the broadest sense. To gain this conviction, he must understand Christ's teachings as they pertain to his modern interdependent life. He must understand that being poor in spirit, or pure in heart, or mournful, or merciful, or persecuted for righteousness' sake are not flowery pronouncements of a noble Galilean, but hard rules for significant, successful living.

He must be helped to learn how to practice them under the rigors of competitive life. He must be encouraged to try them. The church, the company of the holy, is the best place, if not the only one, to do it. It is the prime task of the church to help the laymen build this conviction.

Religion in Business

And here I would like to touch upon something which is close to my heart. Awareness is increasing on the part of business management that skill alone cannot build successful business enterprises, but that it takes men of character,

men who possess those qualities which are normally identified with the Christian man.

For, we live in an increasingly interdependent, highly specialized industrial society in which men must work together. Economically, men are brought constantly closer; yet, spiritually, they remain alone.

Ours is a managerial society. With technological progress it is fairly easy to find successful managers in terms of technical know-how; yet, to lead men successfully, a modern manager must have the qualities of sincerity and compassion which will induce those entrusted to him to put forth the full effort of which they are capable.

I am sure this is the experience of many men in business, that most of their executives fail, not for lack of know-how, but primarily from limitations of character. It is not enough for a manager to be a "nice fellow" or to try to be popular. It is only when he brings God's judgment to every situation, when he acts in the spirit of believing in the dignity of the individual, and seeks in the teachings of Christ the understanding of God's will, that he is immune to the human frailties of vanity, of being a respecter of persons, and becomes a truly superior manager.

Some managers have this gift as a matter of grace, but many seek to find a way to build their character and spiritual muscle. The cumulative decisions of business managers are probably the strongest influence in our society. What a tremendous opportunity for the church to help these men and inject itself into the bloodstream of modern society!

III. It Must Learn to Generate at Least a Limited Commitment in Its Entire Membership

This is perhaps the most important task. In a Committed Church there are no spectators; everyone is an actor; everyone has a task cut out for him.

Recently I had the privilege of participating in a Brain Storming Session on "How to Build a Committed Church." I think some of the suggestions which came out of this session are of interest and applicable to all churches:

1. It was suggested that the requirement of a definite commitment of time and money be asked of all church members.

2. That a team be created to orient new members in the responsibilities and opportunities of belonging to a church.

3. That a definite commitment be obtained from those joining the church at the start.

4. That a careful system of the utilization of time committed be developed lest the man become discouraged by feeling that his time is misused.

5. That the time committed be utilized in such special areas as spiritual growth, education, church activities, counseling with other members, experimenting with faith at work, aiding others, etc.

6. That a careful research be instituted to determine what is a Christian person.

7. That contracts of commitment be prepared for various levels of such commitment. That in order to be practical it ought to start with the lowest commitment and then grow into a deeper one. That the lowest commitment contract or

pledge would be the minimum requirement for membership.

8. That a policy board in the church be created to study and implement the objectives of a Committed Church.

If only a part of such ideas, and others like them, were to be used, the church would become, as Gerald Heard puts it, "a powerhouse instead of an asylum!" In such a church, the layman would become an agent for transforming our society rather than conforming to the existing pattern. In such a church, being a Christian would have *meaning* that would command the allegiance of the strongest of men!

IV. It Must Endeavor to Build a Solid Corps of the Fully Committed

In the ultimate analysis, the true power of the church will depend upon a hard core of the fully committed. For, the church can only impart what it possesses, and the extent of its influence will depend on the single-mindedness, the spiritual muscle, the depth of conviction, and the willingness to witness of those who are fully committed. They are the dynamo which generates real power. I am convinced that a thousand—maybe only a hundred—fully committed men can change the world. Twelve did it 2,000 years ago.

It is usually at the crossroads of destiny that real progress is effected. We are at such a crossroad. If we undertake to bring the Christian Church to grips with the Twentieth Century, we can, and we will, change the course of the history of dissolution which is now in the making.

The Pulpit On Labor

Excerpts From

The Award-Winning Sermons



Four of the award-winning sermons on last September's theme, "Moral Standards and Labor Today," were published in the previous issue of FAITH and FREEDOM. The remaining three, recipients of \$50 awards, are published herewith, reduced and slightly edited.

Spiritual Mobilization does not necessarily endorse the whole content of the sermons, but feels that what clergymen have to say about work in today's world, whether in regard to labor unions or otherwise, is significant. Literary merit was not considered in determining awards, nor was complete accuracy of all details. Winning sermons were determined by such qualities as forthrightness, communicability, and depth of Christian concern and understanding insofar as these could be judged from a manuscript.

THE REV. KENNETH W. SOLLITT
First Baptist Church, Midland, Michigan
"THE BLESSED CURSE"

Today both management and labor are frankly confused and concerned as to the true nature of work. Much of today's work has become so divorced from the ultimate end it serves as to seem insignificant. We can work, of course, merely to enjoy our leisure, but what good is it to substitute meaningless idleness for meaningless work? And he who finds no meaning in his work is pretty apt to find no meaning in his leisure either. The problem is to give work significance so we can enjoy doing it.

Perspective of Management

Let's look at the problem from management's point of view. On the whole, business has assumed that it's function was to provide goods and services for customers. Management was to put together and coordinate raw materials, transportation, advertising space, tools, and labor. It is not surprising that the business man thought of labor as a commodity you buy and pay for. Of all the things which went into this mix, he found

that labor was the only commodity that caused him any trouble. There was a human element involved here that could not be overlooked. Labor was more than a commodity.

Management has slowly learned that it must negotiate with labor as an equal rather than manipulate it as a purchasable commodity. It must, so far as possible, keep labor contented and happy.

But labor has never appreciated management's consternation when, after management has done the best it knew how, labor proved itself ungrateful and more demanding. "What's wrong?" management asked. "Don't I make the product customers want? Don't we operate efficiently? Haven't we created labor's jobs for them? Haven't we created the highest standard of living in the world? Where else can a worker get so much for an hour's work? Why aren't workers contented? I have given them everything they wanted. Or is it just that they don't know what they want? Or want something I can't give them?"

Perspective of the Worker

Now let's try to see it from the workman's point of view. He senses that everything in his world is getting bigger except the individual; he is getting smaller and smaller. Instead of a man he is a production number, an impersonal, de-skilled, interchangeable production unit measured in so many cents per hour at work that produces only monotony. He wants something from his job that he isn't getting, but he doesn't quite know what it is or how to ask for it. So he demands compensation for his boredom, and thinks he can stand the job better if he has the promise of more money to spend in his leisure time and more leisure in which to spend his money. Soon he discovers that security hasn't brought him peace of mind, and added leisure is more boring than added work.

He sees that we have moved from an economy of scarcity into one of abundance with all kinds of glistening gadgets, machines, and automation. We are no longer intimately bound to the world of nature like the Indian weaving baskets and making bows. We are chained to a godless machine which is making us over into its likeness. If we are robbed of all the natural satisfactions of work well done, it must be the fault of management, which therefore owes us a decent compensation for our loss. So we demand higher wages, shorter hours, a guaranteed annual wage, fringe benefits of all kinds. And when we get them we aren't one bit happier than we were before.

The Search for Significance

It all adds up to this. People have never had so much and enjoyed so little real satisfaction from it. Our lack, therefore, seems to be something spiritual, not something material. Today's industrial discontent is the expression of a deep-seated hunger for a work life that has meaning in terms of

higher and more enduring spiritual values. The problem is how to find spiritual value in physical work. Perhaps there are a few spiritual and psychological laws of life that we need to rethink together.

Healthy Attitudes

1. *First, it is a law of life that we have to have a healthy attitude toward work if we would find it spiritually rewarding.* It is often pointed out that work is a curse because it is called a curse in the book of Genesis. . . . On the other hand, Paul tells us that our work is a blessing, a gift of God, a sacred thing which we hold in trust to be used in the services of God. We are co-workers with God. . . .

Our own experience confirms both of these antithetical ideas. Work is a tiresome grinding necessity, but idleness, its opposite, is unbearable. Thus work is a blessed curse—a blessing which becomes a curse through man's disobedience of God. . . .

Work is not something that we do just to have it over with so that we may enjoy idleness, nor yet just a means of making money for the sake of things money will buy. For it is in the creating of things rather than in the consumption of things, that man finds his greatest satisfaction. Not only is it more blessed to give than to receive, it is more blessed to create than to consume. . . .

The Need to Be Needed

2. *It is a law of life that man needs to be needed.* We must have assurances that the thing we are doing needs to be done. Nothing is so disgusting to most of us as doing a job in which we see no significance. Intelligent people do not dig holes just to fill them up again. There is no lasting satisfaction in "feather bedding," or in getting paid for not growing crops.

On the other hand, when we see the thing that we are doing as a service to God, or man, or both, the job has compensations that outweigh the actual monetary rewards involved. . . .

Perhaps we have over-estimated the power of some of the motives that move men. We have given them more money, less work, more leisure, less responsibility, more security, less necessity for taking chances, only to discover that money, leisure, and security are the components of boredom, while wholesome activity, responsibility, a sense of being needed and the thrill of adventure in supplying that need are the things we crave.

Pride of Workmanship

3. *It is a third law of life that man needs to be able to take pride in his workmanship.* Gerald Heard, the contemporary philosopher, makes an interesting distinction between work and labor. Labor, he says, carries with

it the connotation of punishment as when we say "Twenty years at hard labor in the penitentiary." Work, however, carries no such implications. We speak of the work of creation, the work of art, the work of love. Man was meant to be busy. When he isn't, psychiatry has to give him some manual task like weaving to restore his peace of mind. So, he says, "We should not think of creating leisure as a cure for hard labor. The only cure for hard labor is intense work."

By that I understand him to mean that a healthy attitude toward work, a sense of doing something significant, and a pride in good workmanship, will succeed to make us happy where Walter Reuther's proposal that greater leisure be used for culture will only make us hate culture as a boy hates a bath. The opposite of labor is not leisure, but work that has significance, performed by a workman who takes pride in his work. . . .



THE REV. ALEXANDER ST. IVANYI

First Church of Christ, Unitarian, Lancaster, Massachusetts

"CHRIST and LABOR"

Labor Day is being conjured into Organized Labor Day before our very eyes. Especially in an election year like 1958, clergymen as well as politicians find it imperative to address themselves to Organized Labor exclusively.

There is no doubt about where Christianity stands in the "Labor problem." The very founder of Christianity, Jesus of Nazareth, was a laborer himself—a carpenter. . . . The Carpenter's religion, the Gospel of

"the pale Galilean," found open ears and longing hearts among the carpenters and other pale toilers of the Roman Empire. And during the ensuing centuries, whenever Christianity reached a creative upswing in its history, the oft-forgotten truth was rediscovered over and over again! Christianity was essentially a carpenter's religion. The secret strength of Christianity can be understood, not by a Phi Beta Kappa key, nor by the cap and gown of the scholar, neither by the

cepter of kings or the test-tube of the scientist, but by the toilers of the earth of all times. . . .

More Than a Social Reformer

Those who see only a social reformer in Jesus Christ could rightfully reply that Jesus' work is done, and all we can do now is to remember him as the greatest pioneer of social justice. This attitude is well expressed in Sarah N. Cleghorn's poem:

"Ah, let no local Him refuse!
Comrade Jesus hath paid His dues.
Whatever other be debarred
Comrade Jesus hath his red card."

Yet, if we step down from the soap-box of empty generalizations, we must see that Jesus' Kingdom of God cannot be identified with any purely earthly organization, not even with Organized Labor, or a Socialist State.

Jesus said: "Love thy neighbor as thyself." He also gave precise information and illustration about what he meant by a neighbor in the parable of the wounded traveler and the Good Samaritan. It is always the individual, Jesus was advocating, beyond and above race, religion, church or any organization. We should remember this when we compare the number of organized workers with that of all who work. The interests and gain of 17 million organized workers should not be allowed to affect adversely 50 million other workers of the 67 million gainfully employed. Neither should we forget those who do not work any more but whose savings and insurance incomes are tragically devaluated by the constant wage increases of organized workers and the ensuing inflation of our currency. About 12 per cent of our population has to live on savings and insurance, accumulated and paid for during a life-time of honest labor. Should they be allowed to live in poverty—in their old age, when they can't help themselves anymore—because of

the devaluation of the dollar caused by the wage-price spiral? Love thy neighbor! even if he does not happen to belong to a Labor Union!

The New Victims

We must also remember that Jesus said: "Rob no one by violence or by false accusations" as a natural consequence of his "love your neighbor" commandment. True, there was a time when violence and false accusation were used against the worker. That practice, however, has been stopped by laws and by the protest of public conscience. Now it is Organized Labor that uses these strong-arm methods. Is it more permissible for Labor to use violence and false accusation than when it was directed against them?

Finally there is the lot of the worker within his own Labor Union. Almost powerless in the hands of his own labor dictators, he is often "milked" for contributions to political causes he does not like; he is forced back into line by loss of income, or position; he gets beaten up or killed by hired strong men of his own "elected" leaders. He is being told that he must submit to the will of the leaders because that way they will have stronger bargaining power and get more concessions from the employers. But is a wage boost enough? Has the worker no more ambition or claim on life than just wages?

"Do not labor for the food that perishes but for the food that endures to eternal life," said Jesus. "Man shall not live by bread alone." And these teachings are not just pious wishes or "pie in the sky" theories. The Roper Poll. . . . revealed that what the workers want is: 1. Security; 2. opportunity of advancement; 3. to be treated as human beings, and 4. to feel that their work is important. The Roper Poll did not ask any "religiously oriented" questions, because it wanted to appear

"scientific." Even these findings, however, prove it clearly, that wage increase alone is not enough to compensate the worker for the loss of freedom in his own Union.

The Dominated Now Dominant

On Labor Day, we should remember Jesus and his Gospel. . . . Jesus sided with the wounded traveller, with the poor and the vanquished while He walked on the earth. Who are the wounded travellers, the poor and the vanquished today? Those who rule with iron fists the most powerful, the most affluent, and most

violent organizations of our country today? Notwithstanding the claim of the poetess to the contrary, it is highly questionable that Jesus of Nazareth would "pay His dues" in order to secure "His red card" today. It is much more likely — to put it mildly — that He would again "lay down his life" for those who do not have any card, red or otherwise, but who labor with the sweat of their brow in order to secure the FOOD for themselves and their loved ones; the Food that will not simply satisfy the craving of the body but also the longing of the heart, the Food that endures to eternal life.



DR. G. E. SWOYER

Trinity Lutheran Church, N.S., Pittsburgh, Pennsylvania

"FOUR COMPONENTS OF LABOR DAY"

. . . At that particular time (60 years ago) the sweet corn canning factory came to town and gave us youngsters a chance to work. After the corn was cooked, cans were automatically filled, and as they passed in a seeming endless line, we kids had to put caps on each can. Each cap had a hole in the center to let the steam escape. Pay? Five cents per hour! If you proved good at it, you were raised to six cents. Hours — 6 A.M. to midnight during the rush season. . . .

Such conditions as that in almost every field of labor brought in the labor unions. Then came the terrific battle to give the working man a chance to call his soul his own. All these years we have personally fought for the cause of labor unions. They were a tremendous move upward for the laboring man.

From Blessing to Bane

The laborer soon saw what a blessing the unions were to him. They often became his hobby, even his fanati-

cism. They tell of one laborer who fell in a river and drowned. Someone called his wife: "I thought your husband was a good swimmer!" "He was" she said, "but after swimming 8 hours, he, being a good union man, just quit and was drowned!" So fanatical did some become. . . .

The unions after a while came under gangster control. . . . What we have seen through the recent Investigating Committee of Congress is no sweet dream. Some unions have become a menace. . . . In fact it would be hard to say which is to be more feared — Communism or some of the unions. Sometimes both work together for Communism. . . .

Why go on with the endless list of brutality, violence, mass picketing, fear, worry, sorrow, death, forced membership, and a thousand other ills? As we study the vast problem of labor and unions, surely Christians must rebel against the terrific evil of many union leaders and, if necessary, start new unions in which the spirit of

Christ dwells, and where Love Thy Neighbor as Thyself and persuasion instead of brutality will be used to win worthy causes. . . .

White Collars Also Work

The mistake that the working man often makes is that he thinks only the man who works with his hands is a laborer. This is a grievous error. We have known many businessmen. They, too, labor. Wearing a white collar is no proof of ease. They at times sweat blood to meet a payroll. In the fierce competition of our modern life, a business can fail any time. That brings endless worry. A true businessman thinks not only of himself but also of the people who depend on their wages for a livelihood, and, if business fails, countless people are hurt. Often many a businessman doubtless wishes he could be out laboring with a pick and shovel, rather than work with his brain and burn out his life to keep his business alive and functioning.

A man that has money is a steward before God, and how wonderful it is to be able to run a business, give people work, get the thrill of helping

people. . . .

Wealth too often throws its weight around. . . . However, labor leaders do the same. . . . A man told me of what he saw in Florida when the labor leaders held a convention. The women were so dressed in furs and rich clothing that it looked like a convention of millionaires. Excessive wealth by businessmen or labor leaders with no sense of stewardship is one of the great dangers of America. . . .

While strikes may be lawful, they are fundamentally dumb things. They are often like a highwayman with a gun in your ribs, a robber in the night demanding your cash. . . .

The True Worker's Prayer

When a youngster, I was taught to pray:

"Now I lay me down to sleep . . ."

Up in Pennsylvania's famous Cooks Forest one time, an aged man gave me another form of that prayer:

"Now I get me up to work,
I pray the Lord I may not shirk,
If I should die before the night,
I pray the Lord, my work's all
right."



When most of us are challenged to answer a question regarding the origin of the word "America," we are likely to say: "As every student knows, America was named after Amerigo Vespucci. This great Italian cartographer published the first accurate map of it."

Fine and dandy. But where did Vespucci's parents manage to pick up his famous Christian name, "Amerigo"?

Thanks to linguists we find that *Amerigo* is derived from the Gothic word *Amalric*. As the Gothic invasion moved south and into Italy, the harshness of the northern language was softened by the provincial dialect of the vowel-loving Italians, and thus brought about the transformation of *Amalric* to *Amerigo*.

Amalric was a natural union of two solid words, "amal" and "ric." "Amal" was the Gothic word for "work," and "ric" meant "to conquer." ALL-CONQUERING WORK! That is what America means! Truly, there could be no more inspiring name for any country.

Dissatisfaction with what is, desire for something better, and, most of all, the determination to produce it—this is America's manifest destiny.

GEORGE ARVID LYMAN, Student
Long Beach State College
Long Beach, California



TRADEMARK

... With **EDWARD W. GREENFIELD**

One of the services rendered by Spiritual Mobilization is the weekly column, "Pause for Reflection," with thoughtful, pungently brief comments on the moral and spiritual reflections cast by the every-day events of modern society. First published nearly five years ago and now appearing in nearly 400 daily and weekly newspapers and religious and business publications, it has been undertaken since the first of the year by Edward W. Greenfield of FAITH and FREEDOM.

Readers of this journal can help in obtaining larger readership for this column by calling it to the attention of editors of their local newspapers, church publications, company journals, or by using it as a regular mailing to friends. Recent releases appear below. Other samples, together with a mat for the heading as it appears at the top of this page, are available upon request. There is no charge for regular use of the column except as users may wish to make a contribution to the work of Spiritual Mobilization.

Said one publisher in Kansas after seeing current samples from Mr. Greenfield's pen: "Your 'Pause' column is one of the finest of its kind I have ever come across. I use it in the two papers we publish." If you share this enthusiasm, we urgently solicit your help in extending our outreach. We use no means of promotion other than the word-of-mouth assistance of our friends.

JAMES C. INGEBRETSEN

On Giving More Time to Greatness

An advertisement raises this commanding question: "Can't you afford to spend forty-five minutes in the presence of greatness?" It was an ad directing attention to an article about Lincoln. It could just as well have been Washington, Jefferson, Milton, Shakespeare, Socrates, or Christ.

But the question assumes another: "How can we afford to spend as much time as we do in the presence of mediocrity?" Consider the pattern:

Billions for alcohol and aspirin; a pittance for aspiration! A flood of rock-and-roll; a trickle of religion! An avalanche of comforts; a pebble of consecration! A thunder of things; a whisper of thought!

Someone said once, "Next to the

capacity for being great is the capacity to appreciate greatness." But today we call a thing "great" if it is triviality magnified by popularity, insipidity endorsed by celebrity, mediocrity enjoyed by a multitude. A lot of the little is mistaken for a little of a lot.

The measure of a man is that to which he gives his attention. The same is true of a civilization. Rome declined and fell when it made sport of the significant and attached too much significance to making sport.

Is the same thing happening in America? Is our nation's greatness descending into grossness? How can we afford NOT to spend more time in the presence of greatness!

The Most Expensive Yawn

"The most expensive yawn in America," says a recent commercial advertisement, "is the one that kills a network television show. Last year it killed approximately one out of every two evening network shows. . . . The cost of these false starts and fast flops is staggering."

No doubt! The yawn that says "Not interested!" is the death sentence upon anything. A significant sadness is that some of the finest programs have been killed or corrupted by the public yawn.

But we got along for generations without television. It is not the fate of programs on the airways that should worry us, but something of vastly greater importance, though entertainment, TV and otherwise, may be a contributing

factor.

I'm talking about the yawn that is killing America! The yawn that says "Not interested!" to the crying moral and spiritual needs of our time, to the social, political, and economic trends which are leading us into collectivism and socialism, pronouncing the death sentence upon freedom.

Because we seem to be more interested in passing verdicts on channel offerings and comparable trivia, we are letting the concerns of mind and soul and their expressions in the world of public affairs go unexamined, uncultivated, or unchallenged.

To shrug, stretch, and go to sleep on the crucial matters of faith and freedom—THAT is the most expensive yawn in America!

Of Cars and Character

It is hard to avoid meanings in the recent survey at an Idaho high school, setting off the controversy over scholarship versus student ownership of cars. It showed no straight "A" students having the use of a car, 15 per cent of the "B" students having cars, 41 per cent of the "C" students, 71 per cent of the "D" students, and 83 per cent of those with "F."

It would be oversimplification to say that we encourage scholarship by shifting the means of locomotion from tires to shoe leather. Many a Phi Beta Kappa drives a Cadillac. Nevertheless, a searching significance is here.

For it has long been urged, especially by socialists, unionists, and "the Social Gospel," that we

must first take care of material needs. Provide for the kingdom of the flesh, and the kingdom of the mind and spirit will flower from it.

If this were true, it would seem that car ownership would promote scholarship—that thought would depend upon things, character upon cash, the culture of the soul upon the buttons we can push.

But the evidence is strongly otherwise. Material well-being is good, but only as it stems from morality and meaning. Reverse the priority of spirit over substance, and you finally destroy even the substance. "Seek ye first the Kingdom of God and His righteousness," we are told, "and THEN all the other things will be added!"

Friends and Critics

Glad to see you picked up the story about the Amish horses ("Twilight for the Dissenter"). There's more to that story which I hope will come to light some day. . . . I am the Oberlin student who was arrested at Canton last October. . . . The facts that I now have are only a small portion of the case, as we were able to contact only a few of the farmers involved. In each case we found new injustices, and heard reports of even greater abridgements of Constitutional rights done to other farmers involved.

Roger Buffett
Oberlin College

EDITOR'S NOTE: We are pleased that the Oberlin student mentioned in Mr. Leckrone's editorial, reprinted in our last issue, took the initiative in writing to us. We are pleased, moreover, to have discovered that in addition to being a regular reader of *Faith and Freedom* he is the nephew of a former United States Congressman who in times past has been a writer for this journal.

Having just finished reading the current issue of *Faith and Freedom*, I am constrained to enclose a check . . . as a subscription in most hearty accord with the "Libertarian" principles you set forth. Like you, I am fearful of the future, both in defeat of liberty and in battle for its survival. So much has already been lost that one is almost ready to ask in despair, "How can it be regained?" This is particularly true when we see our political leaders so timid to speak and act their convictions, or cravenly yielding to the pressure exerted on them.

The Rev. C. F. Dankworth, Lutheran
Hinsdale, Illinois

Your article, "The New Monopoly," is excellent. I would like introductory copies of this last issue sent to my congressmen. . . . I am writing each of them to ask them to read the articles and write me their reactions.

The Rev. Ritchard E. Lyon, Baptist
Lockport, New York

I inherited a Christian background, but with something added—a pride of being an American who loves freedom, who knows how hard freedom came, and what it means. . . . Right now our sympathies reach out to the laboring man, who has to pay tribute to acquire and hold a job. Next it may be the right to free elections, speech, worship—whichever may be the easiest to take captive. It starts with small beginnings and never stops. It is the exact general pattern used by the Communists. It has been called "Applied Godless Materialism." When will America awaken to this glaring, sinister, creeping paralysis? . . . Your "New Monopoly" edition is heroic!

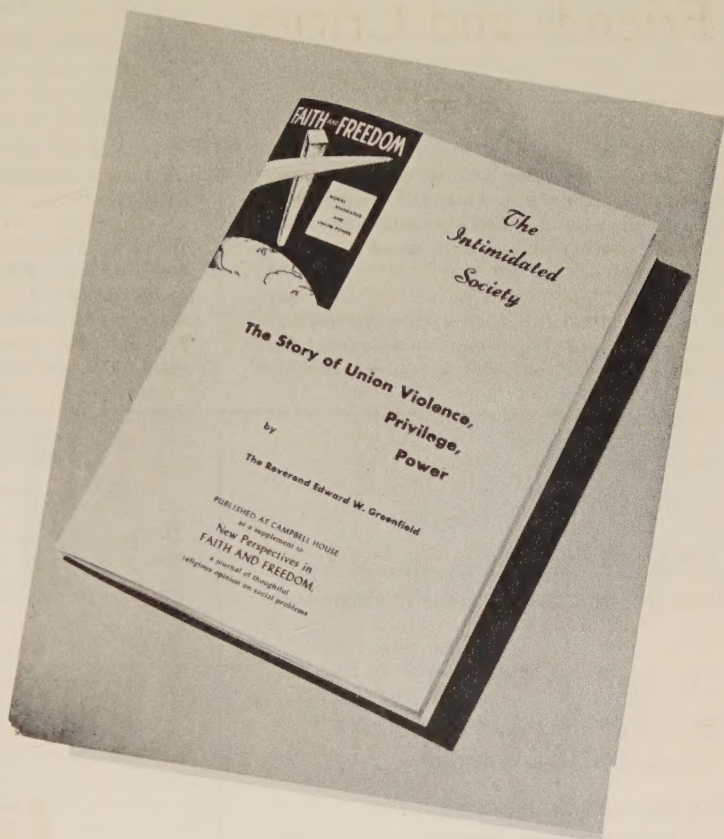
Fred B. Palmer
Pomona, California

I am writing a Master's paper for Columbia University Graduate School of Journalism on "Church Work in Labor Relations." In the course of my research, I was given a copy of *Faith and Freedom* by a man from the Religion and Labor Foundation. He said your group was definitely anti-union. Is your group really against the very principle of unionization—the workers' right to organize—or against abuses of that right?

Miss Joyce Wilson
New York, N.Y.

EDITOR'S NOTE: To be critical of shortcomings in the church or the business community, as we often are, is not necessarily to be anti-religious or against free enterprise. Similarly, to pronounce moral judgment upon evils in present-day labor organization is not necessarily to be anti-labor or anti-union. We are emphatically *not* opposed to the right of workers to organize, and have frequently said so. We are vigorously opposed to the violence, political privilege, monopoly power, and attendant evils that have come to characterize too much of present unionism. We are opposed to these abuses and excesses because it is primarily the laboring man and the community who suffer from them. Those who make such blanket charges as "anti-union" against critics might well be asked what they are afraid of from the critics.

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THE INTIMIDATED SOCIETY, the Story of Union Violence, Privilege, and Power, by the Rev. Edward W. Greenfield, is fresh off the presses and now available.

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IN THIS ISSUE

You will find both timely and timeless discussion of the following:

"The Spirit of Liberty" . . . p. 2

The significance and a sensitive review of *Dr. Zhivago* . . . p. 3

Several announcements of interest to our readers . . . p. 8

A provocative challenge to clergy and laity from an unusual layman . . . p. 9

More excerpts from sermon-award winners on labor problems . . . p. 14

Pauses for Reflection . . . p. 20

Letters from readers and some editorial responses . . . p. 22

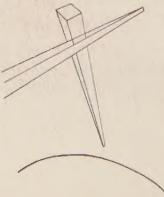
Announcement of publication of our new book, "The Intimidated Society" . . . p. 23

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